

CHRISTIAN TELESCOPE.

VOL. 1.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 26.

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CHRISTIAN TELESCOPE.

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By BARZILLAI CRANSTON,

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Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

ON LOVE.

The scriptures declare that God is love. Love, then, is the supreme principle of all being and blessedness. But there is evil in the world, under the government of a God of love. Sin and pain do exist. How can a God of love permit such evils to spring up, and grow to such an awful extent as they have done in our world? It must be answered, that God does not permit so much distress and misery to exist, because he loves sin or pain, but to promote the ultimate good or happiness of those who are exercised thereby. But it may be asked, could not the divine Being promote the highest felicity of his rational offspring, without suffering them to transgress his law, and involve themselves in guilt and wretchedness? Answer—If God saw best that sin and death should not exist among his creatures, all things considered, who will pretend to say, that he could not prevent their existence? If God did not foresee that evil might possibly exist among his creatures, how could he be perfect in knowledge? If he did foresee that evil might possibly exist, and he did not choose, all things considered, that it should exist, it seems that he must be disappointed or unhappy. But here arises a difficulty. How can a God of love inflict punishment upon those whom he permits to wander from the path of rectitude: when with perfect ease he could prevent their wanderings, if he had been so inclined? Answer—God loves holiness and happiness, on account of their own excellency and worthiness; and to promote the greatest degree of holiness and happiness among his creatures, he permits evil, sin and sorrow, to exist to a certain extent. This is mysterious and wonderful: that a Being, infinite in wisdom, power and goodness, should adopt such a plan of government: that he should consider it wise and good to permit evil to exist for a good end. But how can we reconcile the existence of evil with divine love, on any other principle?

Every man has experienced in a greater or less degree, that his pleasure and happiness has stood connected with some kind of evil. Now, if each creature of God has a portion of evil, in order to its greater degree of happiness, we can reconcile the misery of man with the goodness of God. Hence every painful affliction, or distressing event of providence, may be received as an evidence of divine love. "Whom the Lord loveth he chasteneth."

And if God loves every creature which he has made, he must bestow upon it a greater sum of good than evil. Yea, he must bestow upon it more good, than it could enjoy, without experiencing evil. As God is perfect love, he must perform a perfect work. Hence in the issue of events, God must bring his creatures to enjoy the greatest possible degree of felicity, which their natures can admit. And their natures and capacities are of the best possible kind and degree, to receive of the infinite fulness of the divine perfection and glory.

If the above reasoning be conclusive, then endless sin and misery cannot exist in any creature to all eternity. Infinite love cannot manifest infinite hatred. But if God should make one of his creatures endlessly miserable, he would manifest infinite hatred towards it. Divine love must, naturally, be inclined to promote love among his creatures. In this God's happiness must consist. For every being enjoys happiness in gratifying its desires. As God is love, his happiness must consist in exercising love towards his creatures, and in bringing them to love him, and one another. Hence, from the nature of God, we infer that all mankind will finally be made holy and happy.

God of love, help to praise thee,
Thou, who art the life of men,
Help thy creatures to adore thee,
Thou, their kindest friend hast been.

God of love, let us love thee,
Thou, the fount of ev'ry good,
Let thy offspring come before thee,
And partake of heav'nly food.

God of love, we are sinful,
Cleanse and take our sin away,
May we hope, and be most joyful,
In our parting, dying day.

God of love, we are mourning.
Through fear of want, and lack of grace:
May we come with hearts repenting,
And behold thy lovely face.

God of love, send thy blessing,
To the earth's remotest end,
Give salvation and rejoicing,
To the wretched sons of men.

SEEK TRUTH.

"CHRISTIAN INQUIRER."

By the politeness of a friend, we have been furnished (for perusal) with the *second* number of a religious paper, bearing the above name, printed in the city of New-York. With the Rev. Editor, we have the honour of being acquainted; and consider him a gentleman of respectable character, of sound understanding, of christian liberality, and good liter-

ary acquirements. It gives us pleasure to see the number of religious publications, which advocate the exercise of reason and free inquiry, increasing in our land; and it is fervently to be desired that their labours may prove effectual in breaking down the barriers which superstition has erected to impede the progress of the human mind in the acquisition of just views of the character of the Creator and the plan of his grace.

In looking over an Editorial article, "ABSTRACT OF UNITARIAN BELIEF," we found (as we expected to find) that the Editor was very judicious in his selection of scripture proofs for the support of every particular of importance on which he differed in sentiment from those who are styled Orthodox.—We were peculiarly, and agreeably impressed with the aptitude of one of his remarks, in which he urges that the supposition of Christ's dying as "a sacrifice to satisfy divine justice," would be "making the innocent suffer (by way of punishment) for the guilty, and appeasing the wrath of a Being, who, in his very nature, is necessarily benevolent, merciful, and good." And further, that it would *effectually destroy the doctrine of salvation by the free grace of God, which is most clearly taught throughout the scriptures.* We can find no fault with this sentiment, as *reasonable or scriptural* christians. It is certainly reasonable to suppose that if *salvation* be of *free grace*, it cannot be the desert of human actions; and it is, moreover, a scriptural doctrine that salvation is the gift of divine grace, or favour. Hence the fitness of St. Paul's language on this important subject—"By grace ye are saved, through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast. He hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. The grace of God that bringeth salvation to all men, hath appeared, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."—Eph. ii. 8, 9. II. Tim. i. 9. Tit. ii. 11, 12.

After stating this rational and scriptural doctrine with so much clearness, the reader will doubtless be surprized to find the *Editor* of the "CHRISTIAN INQUIRER," taking the opposite ground, and advocating the doctrine, that "*immortal glory*" is the *reward* of human exertions! Strange and unaccountable as this may appear, the fact is even so; unless we are greatly deceived in the import of the language he has adopted to convey his sentiments. To give our readers an opportunity of judging for themselves of the import of his language, we will transcribe the paragraph in which it stands:

"With this light, and these aids, we are left to choose the evil or the good; to neglect the warnings of the gospel, and incur the penalties of transgression, or to repent, turn from our iniquities, seek

the favour of God, trust with confidence in his promised mercies, and secure the rewards of immortal glory."

That such is not the language of the scriptures, is evident to all who are conversant with the sacred pages. It would seem from the writings of the Prophets, Evangelists and Apostles, that they never thought of *immortal glory* as a *reward* of their merits: It is true that St. Paul mentions the *resurrection of all the human family*, and informs us that it will be to a state of glory and immortality, but he never lets fall the least intimation that such is the *reward* of human actions, or the effect of any human exertions. If *salvation* be by the *free grace of God*, as our author has told us, may we not add in the language of St. Paul—"If by grace, then *it is no more of works*: otherwise grace is no more grace?" And if *salvation* and *immortal glory* mean the same thing, our Editor is evidently at variance with himself: Here we must leave the problem, and patiently wait for his solution.

REPLY TO "POLEMIKOS."

(CONCLUDED FROM PAGE 98.)

We are indeed surprised at the opening sentence of *Polemikos*' seventh paragraph, which is as follows:—"It is remarkable that the important moral and physical consequences of the second advent, to which I emphatically drew your attention, should have escaped material notice: If the concurrent testimony of the inspired writers, and the generally received impression of the enlightened of all ages are to be superseded by a few mysterious and fugitive texts, abstracted from their native position, or otherwise, into what a labyrinth may we not become involved? to what absurdity may we not be reduced?" The language of our correspondent, as here quoted, would induce the reader to believe that we had purposely avoided giving any decisive answer to his queries concerning the *second advent* of Christ, and neglected to furnish any direct proof of its having been already accomplished. Whoever will be at the trouble to look at No. 3 of the Telescope, and read with attention the 10th page, will be satisfied that the suggestion of *Polemikos*, above transcribed, is wholly gratuitous. We there directed the attention of our readers to the 24th chapter of St. Matt. where the end of the Jewish dispensation, (*called the world*), the unparalleled calamities and sufferings of that people, and the second coming of the Saviour, were proclaimed by Christ himself as simultaneous events; and confined, for the time of their fulfilment, to the days of the generation then present. We also referred the reader to the account given by Josephus, of the miseries and the horrors of the unbelieving Jews, during those *days of vengeance*, in the description of which, the great Founder of christianity declared, "then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

In St. Luke xxi. 20—33. to which we before directed the attention of our readers, Christ has not only specified the time of his *second advent*, but has clearly designated the great *physical and moral effects* which it should produce, as well as in the account

recorded by St. Matthew, which we have already noticed. Besides these clear and unexceptionable declarations of the Son of God, to prove that his second appearance was to take place in the days of that generation, we quoted the following passages of scripture, to which the reader is requested to turn, that he may examine their connexions and be satisfied that they have not been wrested from their plain and natural meaning. St. Matt. x. 23. xvi. 27, 28. Rev. xxii. 12. St. Mark xiii. 26—30. These are the principal texts, in which the time of our Saviour's *second advent* is clearly expressed. Yet it should be distinctly understood, that no passage in scripture, which mentions the *second coming* of Christ, either expresses or implies a different sentiment upon this subject.

Polemikos reminds us that the consciences of men were the same *before*, as *since* the introduction of christianity; thereby implying that intelligent beings were subject to as great mental sufferings before the light of the gospel was revealed, as they have been since. We are happy to admit the correctness of his premises, that *conscience is the same* in every age: But we must suggest to our correspondent, that his conclusion is at war with his premises. It is not only one of the plainest maxims in philosophy, that the moral obligations of men are in exact proportion to the light and advantages which they enjoy, but it is a principle amply recognised by the scriptures of inspiration:—"To whom men have committed much, of him will they require the more. Had I not come into the world and spoken, ye had not had sin; (i. e. *ye had not been guilty of sin against the superior light of the gospel*), but now ye say, we see, therefore your sin remaineth. He who knew his Lord's will, and did it not, shall be beaten with many stripes: but he who knew not his Lord's will, but committed deeds worthy of stripes, shall be beaten with few stripes."

Moral obligation advances in the same ascending ratio, as light increases in the understanding: and in proportion as the boundaries of moral obligation are enlarged, the criminality of sin is heightened, and the degree and intensity of guilt and mental suffering are augmented.

In closing our remarks upon this paragraph, we offer the following problem for the solution of our correspondent:—By which are we to be governed in our decision respecting the time of Christ's *second advent*: by the plain and unequivocal testimony of the Saviour himself, or by the misguided zeal and prejudice of those who deny the truth of his assertions?

What now remains is to consider the four questions, with which our friend closes his communication.

Q. First.—"Did not the Saviour, at his last interview with the apostles, break bread before them, and intimate a desire that they should occasionally partake of that sacrament *until he came*?" Answer: the apostle Paul informs us that Christ *commanded* his disciples to observe the use of this ordinance, informing them at the same time, that as often as they did this, they *would show forth the Lord's death till he come*. I. Cor. xi. 26. The words, *till he come*,

are not recorded by either of the evangelists, though we are perfectly willing to admit that the Saviour used them: But let it be borne in remembrance that he did not prohibit the use of this ordinance afterwards, or inform his disciples that it should not be resorted to for a similar purpose after his second advent.

Q. Second.—"Does the New Testament offer any evidence that this ordinance was required by him, after the second coming should have taken place?" Answer: The New Testament, in conjunction with Ecclesiastical History, affords strong evidence of a circumstantial character, that this ordinance was designed to be continued through succeeding ages in the church, as a memorial of Christ's death; which we shall show in our reply to the next interrogative.

Q. Third.—"If the second advent is past, upon what principle of duty do you administer a sacrament which was only required as a commemoration of his death, and the necessity of which was to be done away by his second appearance?" Answer: The reasons for continuing this ordinance, *upon the principle of duty*, are drawn from the following facts: Christ gave his disciples to understand that John, in particular, should continue upon the earth until his second advent. St. John xxi. 22, 23. Nor was John the only person among those who listened to the Saviour's instruction, that was to witness that important event. Jesus said, "there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom:" thereby showing that *others*, who were then living, should be upon the earth at his second coming. And although John continued in the church as a *bright and burning light* till after the destruction of Jerusalem, which was simultaneous with the second appearing of Christ, yet he never discontinued the use of that ordinance, but according to ecclesiastical history, he laboured indefatigably to correct the abuses of the ordinance, and to bring it back to its original simplicity. In addition to this, all ecclesiastical historians agree that the immediate successors of the apostles were inspired men, and had the gift of miracles imparted to them. Yet no intimations are given of their neglecting the ordinance of the supper; but the reverse. Now, if they, being inspired men, have carefully observed the commemoration of the Saviour's death in the ordinance of the supper, have we any good reason for supposing that this rite ought not to be observed at the present day? Should it be urged, that the words, "*till I come*," clearly imply that it ought not to be resorted to after the second appearing of Christ:—We reply; this objection will, upon scriptural authority, prove too much: For the same apostle who uses these words in connexion with the Saviour's command, uses the same form of expression in his first epistle to Tim. iv. 13. "Till I come, give attendance to reading, to exhortation, to doctrine." And are we to infer that Timothy was to neglect these duties after St. Paul had paid him a visit? No reasonable mind will admit this conclusion; yet we have the same authority for supposing that Timothy ought to neglect these duties, that we have for discontinuing the use of the Lord's supper. The most

rational inference which can be drawn from these expressions, is this ; that it was of great importance that they should have the remembrance of his death constantly before them, as an example of steadfastness, worthy their imitation, and all-important in extending the knowledge and influence of his gospel : and that whatever instructions farther than these, were necessary at his *second coming*, they would then be imparted : thereby implying, that the commands he had already given, were the most important, and as such, should be faithfully observed. Hence, through all the succeeding ages of the church, this ordinance has been a prominent characteristic of christian worship.

Q. Fourth.—"Is there less virtue in disobeying than exceeding the commands of Christ ?" Answer ; No ; For to exceed the commands of Christ, is virtually to despise his wisdom, as insufficient to direct us in all the duties of moral virtue.

MORALIST, NO. 12.

FOR THE CHRISTIAN TELESCOPE.

No argument is necessary to prove the fact of moral agency, or of moral obligation ; as all who have arrived to the age of maturity and reason have the evidence within themselves of its existence.

Man is the only being in the natural creation of God, to whom is attributed the possession of rational and moral qualities ; and consequently the only being who is accountable to a moral rule or subject to the law of reason. Accountability arises from obligation : and obligation presupposes the bestowment of gifts and favours. For no man can feel himself obligated or indebted to his neighbour, from whom he has received no marks of kindness, friendship or attention, except it be in consideration of that relation of mutual dependence, which exists among mankind. That such a relation exists, and, that our happiness is immediately connected with the happiness and prosperity of our fellow-beings, cannot we think be doubted, as they are facts too firmly established, and too universally acknowledged, to admit of a serious refutation. If man were not created a dependent being, the eternal mind would never have found it *not good for man to be alone* ; nor could the circumstances or condition of man have corresponded with this declaration, or required the gracious interposition of divine wisdom in the bestowment of a social companion who was so nearly united by consanguinity and sympathetick feeling as to have been bone of his bone and flesh of his flesh.—From this is clearly established a mutual relation and a mutual dependence among mankind, by the wise appointment of a benevolent and benign Parent.

It will not require a great degree of sagacity, in consideration of what has been advanced, to discover the duty we owe to our fellow-heirs of mortality, or, to apprehend the magnitude of the obligation we are under reciprocally to each other. When you see a being, involved in misery and groaning in distress, is there not a heavenly principle within, that tells you of your duty, and prompts you to action and generous sympathy ? Are you not anxious to be instrumental in blunting the arrows of disease, the

poignancy of affliction and grief, and of administering the cup of consolation, replete with joy and satisfaction ? Have you not, when you have been engaged in assuaging the flood of affliction, in absorbing the tear which gathers in the eye of the orphan and the widow, felt a divine enjoyment and happiness in the consciousness of having annihilated the agonies and distresses of your fellow-creatures ? The benevolent heart is ever grieved for woes which it has not the power to ameliorate ; and is always happy in imparting joy and satisfaction to all around : There is no source from which to derive happiness but that of generous virtue. To be the instrument in the hands of divine providence, of dispensing food and raiment to the needy, and of communicating gladness to the hearts of the desponding and miserable, is no less than being exalted to a continual succession of new enjoyments—to the participation of the most refined delights :—Hence, *it is more blessed to give than to receive.*

He who would know his duty, and the manner in which he ought to conduct towards those who are of the same blood, and heirs of the same inheritance, may learn it of him, who was meek and lowly ; from whose lips distilled the words of peace and life, and in whom centred all the communicable perfections of the *Great Eternal*. *Whatsoever ye would that men should do unto you, do ye even so to them.* He who lives in conformity to this divine maxim, may claim for himself without boasting, the appellation, either of *moralist* or *religionist*. But where shall we find the man who makes this the rule of his life ? who has not in some degree violated this sacred and worthy injunction ? Experience blushes confusion ; and observation closes in silence, expressive of regret, his wearied eyes ! Alas ! poor frail imperfect creature man ! "The flesh lusteth against the spirit, and the spirit against the flesh, that ye cannot do the things ye would." Hadst thou no arm on which to lean, no prop on which to rest, but the thread of thy own frailty, the spider's aerial home would be an eternity to thine !

SELECTIONS.

ADVICE TO FEMALES.—No. 9.

As the tenderness of a mother in the hour of thy distress, as the love of a father in the day of thy trouble, so is the help of a *friend* in time of need.

Dost thou think thou hast many friends, do they profess much love, are they lavish in their promises of kindness ; be not credulous, nor rely on the form of set speeches.

The breath of the mouth is cheap and costeth nothing, and the tongue moveth slippery within, but the heart is often unacquainted therewith.

Hast thou tried their sincerity, hast thou experienced the veracity of their promises, have they served thee when thou stoodest in need of their assistance ? Yet for all this, beware how thou confidest in them.

Try them once and again, and at the third time they may cast thee off, and say thou troublest them often.

Hast thou a friend, put it not in her power to be

much thine enemy, if thou canst avoid the necessity thereof ; for thou knowest not how slight an occasion may turn her heart against thee.

There are those who make friendships on purpose to betray ; who confer obligations that they may exact obedience.

Who think they have a right to command thee, thy life and thy reputation, they will boast as the effect of their tenderness, and thy success as their care towards thee.

Yet let not thy distrust stir up ingratitude ; the favour of the day deserveth the thanks thereof.

Is there a *friend* indeed, thou wilt know her when thy *acquaintance* forsake thee ; will she defend thy innocence when all men accuse thee falsely, will she bear reproach unjustly for thy sake ? take her to thy bosom, she is a jewel of an high price, a diamond of inestimable value.

FROM THE UTICA WESTERN RECORDER.

BIGOTRY, FOLLY, AND IMPUDENCE !

"Vermont Legislature.—The Legislature of Vermont, to their everlasting disgrace, have appointed a Universalist for their Chaplain. That the illiterate and light minded should be so far led away by seducers as to disbelieve the solemn sanctions of the Great Jehovah, even with the book of God in their hands, is a circumstance not to be wondered at when we consider the power which the prince of darkness exerts over the inhabitants of this ruined world ; but, that a grave Legislative body, the Representatives of an enlightened and free people, should set their seal to such a heresy—a heresy, which if widely extended, would infallibly subvert the foundations of government, and introduce the reign of anarchy—is more, much more, than we ever expected to see in this enlightened age. We care not to inquire what motives led to such a step ; there is no apology for it ; there is not a single circumstance which can have the least tendency to wipe off the disgrace."

REMARKS.

It is not long since our country resounded with the complaints and censures of pretended *orthodoxy*, against Congress for having elected a *Unitarian* chaplain. In the above communication we have another instance of the ravings of those *meek, pious souls*, who would fain intermeddle with the political concerns of the country, and long for the strong arm of the law to "deal damnation round the land," on all who may happen to differ from themselves in sentiment. The above communication, so far as it deserves any notice, is an insult to the good sense of community. It must be observed that the *Western Recorder* is published under the patronage, and for the benefit of the Western Education Society and Auburn Theological Seminary. "To the everlasting disgrace" of the institution under whose patronage the "*Western Recorder*" is published, to the shame and infamy of every individual who will countenance and approbate the above communication in "this enlightened age"; the sentiments and spirit of the article under consideration would degrade the most contemptible tyrants and bigots of the darkest ages of the world. We cannot account for the appear-

ance of such an article, except by reference to "the power which the prince of darkness exerts over the inhabitants of this ruined world," even in "this enlightened age." The "grave legislative body" of the state of Vermont, "the Representatives of an enlightened and free people," are not amenable to the petty minions of the "Western Education Society." The editor of the "Western Recorder," by admitting that the legislature of Vermont are "the representatives of an enlightened and free people," sets the seal to his own "everlasting disgrace" for his ostentatious officiousness. The political and religious principles of the editor of the "Western Recorder," "if widely extended, would infallibly subvert the foundation of" (free) "government, and introduce the reign of" oppression, orthodoxy and superstition. We demand of the editor of the "Western Recorder" or his coadjutors, his or their authority for saying that Universalism is a "heresy." We demand of him or them, why our calling Calvinism a heresy would not be as good authority as his or their assertion. We demand his or their authority for saying that Universalism "would subvert the foundations of government." If the article under consideration were the result of good and pure motives; such motives will be admitted as evidence of the sincerity and infatuation of the writer: but "there is not a single circumstance which can have the least tendency to wipe off the disgrace" of the above disgraceful communication.

The desire entertained by orthodox people to intermeddle with political affairs, is no new thing. When General Washington visited New-England in 1789, he was presented with an address by a *Presbytery* convened at Newburyport. The following sentiment is found in their address. "Among the objections to the Federal constitution, we have never considered the want of a Religious test, that grand engine of persecution in every tyrant's hand; but we should not have been alone in rejoicing to have seen some explicit acknowledgment of the only true God and Jesus Christ whom he hath sent, inserted some where in the Magna Charta of our Country."

In reply, general Washington said. "I am persuaded, you will permit me to observe that the path of true piety is so plain as to require but little political direction. To this consideration, we ought to ascribe the absence of any regulation respecting religion, from the *Magna Charta* of our country." We cannot be too grateful to God that the wise legislators of our country did not possess the opinions and the party spirit evinced by the Editor of the "Western Recorder."

The annals of the world afford many deplorable instances of the fruits of such intolerance as is manifested in the article we are considering. The *Blue Laws of Connecticut* furnish the following: Article 10th. "No one shall be a freeman or give a vote, unless he be converted, or a member in free communion of one of the churches allowed in this dominion."

Art. 11. No one shall hold any office who is not sound in the faith; and faithful to this dominion, and whoever gives a vote to such a person shall pay a fine of one pound.

Art. 12. No Quaker, or dissenter from the estab-

lished worship of this dominion, shall be allowed to give a vote for the election of magistrates, or any officer.

Art. 13. No food or lodging shall be offered to a Quaker, Adamite or other heretic.

Art. 14. If any person turns Quaker, he shall be banished, and not suffered to return on pain of death.

Art. 31. No one shall read common prayer, keep christmas, or saints day, make minced pies, dance, play cards, or play on an instrument of music, except the drum, the trumpet, and the jews-harp."

We ask the Editor of the "Recorder" to look at the *Blue Laws of Connecticut*, and see if the spirit therein contained does not answer to the spirit of his piece, even "as face answereth to face in water."—We request him to re-examine his illiberal production, and then say, if he can, that he is not ashamed of his folly, arrogance, bigotry and impudence.

Herald of Salvation.

Extract from a volume of Poems by Mr. Marsden, a gentleman lately arrived at New York, from a Mission to Nova-Scotia and Bermuda.

How sweet is the tear of regret,
That drops from humanity's eye,
How lovely the cheek that is wet,
And bosom that throbs with a sigh,
This world is a sorrowful stage,
A valley of weeping and woe,
From childhood to garrulous age,
The tear uninvited will flow.

Our own or another's distress
Will force the bright lustres to fall;
Nor can the mild bosom do less
Than grieve for the sorrows of all;
For he that has nought to impart,
May at least give the wretched a tear:
Twill comfort the desolate heart,
When no other comfort is near.

The Saviour in sympathy wept,
And gave the divinest relief;
(When Lazarus mortally slept)
To the sisters o'erwhelmed with grief;
He sorrow'd for Solyma's doom,
As he sat upon Olivet's steep;
He thought on her Judgment to come,
And pity constrain'd him to weep.

The seers and the prophets of old,
A noble and heavenly throng,
Were cast in a generous mould,
With passions for sympathy strong;
They wept out of pity for man,
To see him so vile and so base,
And rivers of sorrow have ran,
For Adam's degenerate race.

Ah! give me the penitent tear,
That flows from contrition Divine,
It brings the sweet comforter near,
Of pardon the pledge and the sign;
True grief may endure for a night,
But beauty for ashes shall bloom,
And sorrow give way to delight,
When peace, hope, and pardon illumine.

When after long absence a friend
Returns to delight us and kiss,
Our tears with our ecstasies blend,
And sweet the fruition of bliss:
Then gay is the tear of delight,
When rapture the bosom o'erflows,
Like a star on the azure of night,
Or a dew drop that falls from the rose.

FEMALE SOCIETY.

Nothing is better adapted to give the polish to the education of a young man than the conversation of virtuous and accomplished women. Their society serves to smooth the rough edges of our character, and to mellow our tempers. In short, the man who has never been acquainted with females of the better class is not only deprived of many of the purest pleasures, but must also have little success in social life; and I should not like to be connected by the bond of friendship with the man who has a bad opinion and speaks ill of the female sex in general.



REV. MR. PICKERING,

Sir—You are respectfully solicited to give publicity to the communication signed "Orthodox," alluded to in the last No. of the Telescope, which appeared in a Vermont paper entitled the "Northern Spectator." By complying with this request, you will undoubtedly satisfy the minds of many of your attentive readers, who are at present unacquainted with the exact sentiments contained in that scurrilous and disgraceful article.

A READER

☞ A compliance in our next.

MARRIED,

In this town, by Rev. Mr. Edes, Mr. Edward M. Blanding, to Miss Emeline S. Maine, all of this town.

DIED,

In this town, on Thursday morning, Lucy, infant daughter of Major John Church.

In Cranston, on Friday, 21st inst. Mary Alverson, daughter of Mr. John Pitcher, aged 3 years and 8 months.

In Attleborough (Mass.) on Friday, 21st inst. Nelson, only son of Mr. Wm. Sayles, aged 20 months and ten days.

"So fades the lovely blooming flow'r;
Frail smiling solace of an hour:
So soon our transient comforts fly,
And pleasures only bloom to die!"

TERMS OF THE TELESCOPE.

One dollar and fifty cents, if paid in advance, or within three months from the time of subscribing; one dollar and seventy-five cents, if paid within six months; or two dollars, if paid within one year.

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